9. Personal Pronouns (cont.)

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English	Heikum	Kung	Nama
He	ằhng	ằhng	//eib
We	tschússe	tschússe	sáta
You	ts!ằ	ts!ằ	sado
They	ằhng(?)	tschudi tsch!ằ	//ēin

10. Possessive Pronouns

My	mḕhng	mḕhng	ti
Your	tschoë ē (?)	atschi (?)	sa
His	ằhng(?)	ằhing(?)	//ēib
Our	tsu /ằ	wesse tschisch hug(?)	—
Your	mi dsú	mi tsú	—
Their	i /ằ	(?)	—

The forms followed by (?) could not be ascertained with certainty.

11. Interrogatives

When?	ǂum katewa	—	ma /b ai
Where?	kole wằ	—	mằ pa
How?	kole wằ	—	mằ pa
Why?	disse wằ	—	dein /ằroma
What?	atchissi	atchissi	táre

12. Plural Formation

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In Heikum, as in Kung, the plural is formed by affixing sen to the stem of the substantive; for example:

/ā eye,
/āsen eyes.

/oi hair,
/oisen hairs.

/266 cont./

13. Gender Differentiation

193 In order to differentiate gender, the Heikum and the Kung add to the substantive the syllable /o for the masculine gender, and de or di for the feminine gender; for example:

eland antelope /n
male /n /o
female /n de or /ndi

14. Conjugations

A. Present

In the present tense the form /e di or a di intervenes between the personal pronoun and the verbal stem. tsi'a = to sleep.

English	Heikum	Kung
I sleep	mē /ē di ts:ǎ	mē /ē di ts:ǎ
You sleep	tschoē ē /ē di ts:ǎ	dschoē ē /ē di ts:ǎ
/267/		
He sleeps	ahng /ē di ts:ǎ or a di ts:ǎ	ahng /ē di ts:ǎ
We sleep	tschusse /ē di ts:ǎ	tschusse /ē di ts:ǎ
You sleep	tsh:ǎ /ē di ts:ǎ	tsch:ǎ /ē di ts:ǎ
They sleep	tschudi tsch:ǎ tschu /ē di ts:ǎ	tschudi tsch:ǎ tschu /e di ts:ǎ

B. Future

The future tense is formed by inserting the syllables /uma di between the personal pronoun and the verbal stem.

I shall sleep	mē /uma di ts:ǎ	me /uma di ts:ǎ
You will sleep	tschoē ē /uma di ts:ǎ	tschoē ē /uma di ts:ǎ etc.

C. Preterit

The Kung forms the preterit by inserting the syllables /eia di between the personal pronoun and the verbal stem; the Heikum

193 /267 cont./
insert the syllables na dō.

English	Heikum	Kung
I have slept	mē na do ts!ă	me /eia di ts!ă
You have slept	tschoĕ e na do ts a	tschoe e /eia di ts a

D. Imperative

The imperative is expressed by means of the verbal stem.

Sleep	ts!ă	ts!ă
Go	ū	ū

E. Infinitive

The infinitive is formed by attaching the prefix haga to the verbal stem.

To sleep	haga ts!ă	haga ts!ă
To go	haga u	haga u

15. Customary Phrases

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What is your name	a /u	tschoe é or a tschuē
What are you saying	atchissi a di koia	atchissi a di koia
Where is he?	ahng kolewa wa	—
Give me	na mē	na mē
What do you want	atchissi wa	atchiss 'a diū
Yes	ts!ing	—
No	koē	koē
Come here	oē	oē

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BANTU STUDIES

BUSHMAN TERMS OF RELATIONSHIP

By D. F. Bleek

I. Southern Group: The ǂxam-ka-ǂ'e *or Bushmen of the old Cape Colony*

THE ǂxam-ka-ǂ'e follow the descriptive method of denoting relationships, though we find some general titles or possibly expressions of affection and respect among them.

Many of their terms of relationship allow an etymological explanation. Thus, ǂa "father" is identical with ǂa "out of", sometimes used as "to come out of". ǂoa "mother" seems to be a feminine contracted form of the same word, ǂai being the feminine ending of ʘpwaǂai "daughter", and ǁkaǂai "sister", the masculine forms of which are ʘpwaǂ "son", and ǁkǂ "brother".

In Nama ǂa is a vulgar word for "beget" or "bear", ǂaǐ is "child", while ǂai signifies "to cohabit", ǂais being often used as "wife".

ǂa forms the plural ǂakn-gu or ǂkn-gu, which may denote "fathers" or "parents". ǂoa forms ǂoakn-gu "mothers", often used where we should say "the older women" or "mother and her friends".

The words ibo, itau are terms of address, "my father," "my mother." Though i alone means "we", here it is used for "my". "One person is the one who says ibo," was a Bushman's explanation. "Our father" would be i ǂa. Ibo sometimes becomes bobo. I think it may have some connexion with the Nama masculine ending ba, and itau with the Nama feminine plural ending ti or te, corresponding to an old femine singular ta, now turned in Nama to sa. Taras is the Nama polite term for "woman", "mistress". Certainly te, ite, aiti appear as endings to feminine terms of relationship among the ǂxam-ka-ǂ'e as in ǂaiti "wife", "woman", ǂkoǁte "granny", ʘpwaitente "mother-in-law", ǁk'aiti "child's mother-in-law". In some masculine terms of relationship we get

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193 n or ŋ or a nasalization of the vowel, as ǂkŏ̃ŋ "grandfather", ǁkā "brother", ʘpwoŋ "son", ǁk'en "child's father-in-law".

[196] [601] These endings are particularly interesting, as otherwise the ǂxam language has no signs of gender. Perhaps they show that in some former stage this was a language with genders, just as English still shows its old division into genders in its names for classes of people.

601 [192] On the use of tata a Bushman said: "We say ǁbo, we say ǂ oa, but the children who are lately there say tata; they should say ǁbo. The habit of saying tata comes from the Boers."

193 196 601 ʘpwa is the ǂxam diminutive; in allied dialects it denotes "child", which in ǂxam is ǂkwā. That ʘpoŋ "son" and ʘpwaxai "daughter" are derivatives is clear. I think that ʘpwai-ǁhī "father-in-law" is derived from ʘpwa "child" and ǁhaŋ "to marry", the man whose child one marries. ʘpwaitente would be the feminine form thereof. ǁha "husband", "wife" is certainly derived from ǁhaŋ.

The second, more unusual title for parents-in-law I cannot explain; ǂkwi is "person", but I have no example of any other use of ǁk'a, except that it seems part of the terms ǁk'en and ǁk'aiti, applied to the parents of a son- or daughter-in-law, or of a brother- or sister-in-law.

606 On a man's behaviour to his parents-in-law we have the following note: "They (the sons-in-law) do not talk to their mother-in-law in haste, for they are silent. Their father-in-law is the one with whom they talk. He (the son-in-law) acts like this, at another time he does not talk to his father-in-law; he merely talks to his wife, his wife is the one who talks to her father. He also acts like this to his mother-in-law, he speaks with her. He speaks with her, he is silent."

This looks as if there are occasions on which one or other of the wife's parents may be addressed, and others when they may [538] not. I have noticed in their stories of the Mantis, that his adopted daughter's husband does not often address the Mantis directly, but says to his own son, "Tell Grandfather so-and-so," which the child does. However, in one story the two men speak directly to each other.

196 601 ǁkā, ǁkaxai "brother", "sister", may be derived from ǁka "like", "to be like". In Nama ǁkàb means "the same". The adjective ǂkori simply means "big".

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601 I believe the term "sister" is used to a cousin who has been [597] brought up as an adopted child in the speaker's family, just as a grandparent calls a grandchild "my child", if he adopts it.

[595] The ǂxam-ka-ǂ'e are monogamous, and in their folklore there is only one case of the punishment of incest, that of brother and sister.

I do not know whether the omissions in this table of relationships are accidental, or owing to the fact that the terms omitted are seldom or never used.

II. Northern Group: The ǂk'au ǂen (*Auen*), *and* ǂkuŋ *or Bushmen of the N.W. Kalahari*

●193 601 These tribes likewise use the descriptive method in denoting terms of relationship. They, too, show in a few of such terms endings for masculine and feminine, which do not appear in any other nouns. For example: tai or aiŋ "brother", taisi "sister", where we again find nasalization for the masculine, and si instead of ti for the feminine ending, or a prefixed di "female".

[193] 196 601 Ma is the diminutive ending; ǂna means "big, grown up", ǂga means "old, worn out". ǂku or ǂkū I think means "kinsman" or "namesake". Thus the greatuncle is the "old kinsman", the mother's brother is the "big kinsman", the father's brother and sister are "little" ones, as are cousins, nephews and nieces, which would point to their having less influence. This rather contradicts the statement of the ǂk'au ǂen, that in case of a man's death, his brother must provide for his children. However, the father's brother is addressed as tahu or tsu, a term of affection applied in this tongue more to relations by marriage, but in ǂkuŋ, used by grandparents and grandchildren mutually, and by uncle and nephew. ǂko, the name for the mother's sister is, I think, a word related to ǂkoïte "grandmother", probably a feminine form of ǂku or ǂkōŋ. Mama used reciprocally by grandparents and grandchildren seems to be a term of affection.

Ba and tai are evidently related to the ǂxam terms of address to parents ibo, itau. There is no special word for husband or wife in these two dialects. ǂkwā and ǂkao are simply "man", and dzou and zau "woman". ǂkwā o m ba seems to mean "man of my father", which does not seem sense for the mother's father. Tai o dzou "mother of wife" is of course quite clear.

The !Kung Bushmen

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162 The !Kung are the most numerous of the surviving Bushman tribes. Of the estimated total of 13,000, about 3,000 live in Angola, 2,000 in Bechuanaland, and 8,000 in South West Africa. The !Kung occupy a remarkably large area. Their country extends from north to south for a distance of 500 miles, and from east to west for a distance of 300 miles (see Map 5).

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553 Two criteria clearly distinguish the !Kung from all other
19 Bushman peoples: their language and their unique system of personal naming. The !Kung language has phonological features in common with adjacent Tshu-khwe and Hottentot languages, such as the four click system and the strong glottal releases. However, the vocabulary and grammar of !Kung sets it apart from the other click languages. A lexicostatistic comparison of !Kung and Nharo showed a low incidence of cognates (11.5%).
[114] The grammar of !Kung has yet to be adequately described, but
[193] none of the preliminary work by Doke (1925), Bleek (1929), Maingard (1957), and Westphal (1962, 1963:244) has been able to demonstrate a genetic relationship of !Kung grammar to the grammars of the other click languages.

There are no semi-!Kung languages (although the vocabulary of the southern dialect has been influenced by contact with Nharo) and therefore a native speaker of !Kung is immediately identified as a member of the !Kung tribe. This holds

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Hottentots. The nature of the relationship between these two peoples has given rise to much discussion. They are unquestionably allied in race, and, indeed, in appearance and bodily characters resemble each other so closely as to have often been confused. There are certain features, such as stature and the shape of the head, in which the Hottentots are actually found to differ somewhat from the Cape Bushmen, but differences of the same nature exist even between the Northern Bushmen and those of the Cape.

The two peoples also have much in common in language. Their speech has the same phonetic basis, characterized especially by the occurrence of several "click" consonants; many roots in the Hottentot languages are found with the same meanings in various Bushman languages; while in grammatical processes and categories there is also a fundamental correspondence, more particularly between the Hottentot and the Central Bushman languages. At the same time, the Hottentot languages have certain grammatical features, such as sex-gender, sex-denoting particles and a dual number, which do not occur in any of the Bushman languages save that of the Naron.

In culture the differences are more readily apparent. While the Bushmen are hunters and collectors only, the Hottentots in addition are a pastoral people, with herds of long-horned straight-backed cattle and flocks of fat-tailed hairy sheep. They were also able to smelt metal ores for the manufacture of their implements, weapons, and ornaments, while the Bushmen have never learned to do so and still obtain whatever iron they use by barter from their more advanced neighbours. The Hottentots, again, do not appear ever to have possessed the art of painting and engraving on rock, so remarkable a feature in the culture of the Southern Bushmen; but, then, it should be noted, there is no direct evidence either that the Northern Bushmen were acquainted with this art. In social organization, habits, and customs there are likewise many far-reaching differences, but at the same time, as we shall see, the similarities in some respects are by no means insignificant. In religion, on the other hand, the similarities are occasionally very striking, although here again there are also important differences of detail.

All these points, both of resemblance and of difference, will be analysed below and discussed more in detail. It must here be mentioned, however, that the common elements indicated are on the whole significant enough to warrant the conclusion that the Hottentots are basically of the same racial stock as the Bushmen, and

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[821] [773] and left them lying alone, whereupon they ascended to the sky. This story, adds Lebzelter, is not believed in at all by the people, who told it to him with great laughter.[1]

[782] [535] Other prayers to the New Moon are found, however, among the !O Kung in Angola. Miss Bleek describes a dance seen by her, in which the women and girls stood in a group on one side singing and clapping their hands, while the men, singing also but not clapping, were in an irregular group on the other side, wriggling their whole bodies but otherwise hardly moving. The song accompanying this dance was a repetition of the words :—

[539]

//nwa-ss //kabama //gu a i-i, New Moon, come out, give water to us,
//nwa-ss tatana //gu a i-i, New Moon, thunder down water for us,
//nwa-ss tala a //gu a i-i, New Moon, shake down water for us.

Here also, as among the Naron and Auen, the Moon is therefore looked upon as the raingiver, and is prayed to as such—and rain, it must be remembered, makes the plants grow which feed the buck, hence it provides both vegetable and animal food. The New Moon is said to be either a child or a man, while the Full Moon is a woman. This distinction Miss Bleek interprets in the light of the difference in form presented by these two aspects of the Moon. In Naron and [193] Nama the masculine and feminine endings are given to the same [196] roots to denote respectively strong, tall, slender things and weak, short, round things. So here the New Moon may be called a man, because of its slenderness, the Full Moon a woman because of its round shape. The Moon is also held to be the elder sister, the sun the younger; but apparently there are no special practices or beliefs regarding the latter, although one of Miss Bleek's informants said: "We sing to the Sun and the Stars as well as the Moon." No prayers [782] to the former are recorded, however.[2]

The only other Bushmen of whose ideas relating to the heavenly bodies we have information are the Hiechware. Dornan states that [184] he was unable to discover among them any special ceremonies connected with the sun and the moon, but that they certainly do reverence these bodies, although seeming to dread them more than anything else. They think they must keep on good terms with the sun and the moon if they are to be successful in hunting or anything [782] else they undertake. He could not, however, discover any prayers

[1] Religiösen Vorstellungen der *//Kkun*-Buschmänner," 401; *idem*, "Bei den !Kuh Buschleuten" 13.
[2] "Buschmänner von Angola," 53; *idem*, "Bushmen of Central Angola," 119–20, 122, 124.

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consonants, or nasal clicks alone often form complete syllables and whole words. Generally, however, syllables are made up of either (*a*) a consonant or consonant combination with following vowel or diphthong, or (*b*) a consonant or consonant combination, a vowel or diphthong, and a terminal consonant, which is invariably a nasal. Very many syllables commence with a click, and the quick succession of these clicks in speech is an outstanding feature in all the languages.

The variation of the musical pitch of the syllable is another most important feature of the Khoisan languages. Many words, phonetically alike, but bearing different meanings, are differentiated tonetically, the tone distinction being their only distinguishing feature in speech. Five significant tone levels have been discovered—high level, mid level, low level, falling, and rising. What part, if any, tone inflexion plays in syntax, in showing the relation of one idea to another, either expressed or unexpressed, is as yet quite uncertain. In this respect, as in many others, a good deal of work still remains to be done in the phonetic investigation of these languages.

Grammatical Processes

Grammatical categories and syntactic relationships are expressed in a variety of ways, some of which are common to all the languages, while others are found in only a few of them. The main grammatical processes employed in all the Khoisan languages may be classified as follows: (*a*) the modification of the form of the radical element by (1) the use of a complex apparatus of suffixes, (2) the reduplication of the radical element, and (3) composition, the uniting into a single word of two or more different radical elements; (*b*) the extensive use of grammatical words or "auxiliary particles"; and (*c*) word order, the combination in a definite sequence of two or more denotative concepts to provide a new denotative concept.

(*a*) The radical elements of Khoisan words are to a very large extent, if not altogether, monosyllabic, and any additional elements can usually be shown to have a functional significance. Prefixes are altogether lacking, and infixes very few; the principal mechanism for modifying the form of the radical element so as to express a new denotative concept lies in the employment of suffixes.

(1) The apparatus of suffixes is very complex, and they are used for many different purposes. In some cases, although it is clear that the second syllable of a word is a suffixed element, it is difficult to determine the function of this suffix. As an illustration we may take

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the suffix *-kən*, *-gən* or *ŋ* found in the Southern Bushman languages (the different forms are due to phonetic sound changes). This suffix is separable from, i.e. is not always part of, the radical element, but can never occur by itself as an entity: when it does occur, it always forms part of a word. With substantives it is used to form the emphatic nominative. It is also used, however, with verbs, but in such cases it is by no means clear what function it fulfils. Similarly we find words in all the languages which invariably occur with the suffixed endings *-ra*, *-ri*, *-ro*, *-ru*, and so on, but here again no definite significance can as a rule be discovered for these suffixes.

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Certain suffixes must now be regarded as *passive*, i.e. they occur only in certain words, never in any others, even although no special meaning can be ascribed to them. In */Xam*, e.g. there are very many words always found with what is clearly the suffixed ending *-ru*, as in *//kuru*, stone knife, */xuru*, crow, *thuru*, to pluck; but the suffix here does not seem to have any determinate significance, nor is it actively employed to modify other radical elements.

Opposed to these we have the *active* suffixes, i.e. suffixes which can be added freely to any radical element, and which have a definite significance. In */Xam*, e.g. the suffix *-ko* has an alternative function: */aiti*, woman, */aitiko*, another woman; *tuu*, mouth, *tuuko*, another mouth. In */Khũ* the suffix *-ma* is used to form the diminutive, e.g. */kaŋ*, tree, */kaŋma*, little tree. In *Hie*, *-re* is used to form the plural, e.g. *kxam*, lion, *kxamre*, lions. In *Nama* the endings *-b*, *-s*, and *i* are used to indicate the sexual gender of the substantive, e.g. *khoib*, man, *khois*, woman, *khoii*, human being. These selected illustrations will serve to indicate briefly how the suffixes are employed.

An interesting feature is the fact that suffixes which are passive in one language may be active in another. Thus, while *-ru* is passive in */Xam*, in *Nama* it may be added to verbal roots to indicate returning motion, as in *//a*, to go, *//aru*, to go back, to return.

Active suffixes are employed in all the languages with both substantives and verbs, as well as with other parts of speech. In substantives they are used to modify the meaning of the radical element so as to express such concepts as plurality, diminution, agency, sex (in *Nama* and *Naron* only), and negation: while in verbs they are employed to denote duration, mood, reflexion, reciprocation, etc. It is only in exceptional cases (as in */Xam* and *Hie*) that they are used for forming tenses.

This extensive use of suffixes is one of the most characteristic

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features in the grammatical mechanisms of the Khoisan languages, and the number of different suffixes as well as of the variety of uses to which they are put is exceedingly great.

(2) Reduplication of the radical element of a word is also of frequent occurrence. As an active grammatical process it is most marked in the Southern Bushman Group, especially in */Xam*, where it is the principal mechanism for forming the plural of substantives, and is also used with verbs to indicate causality or to give them a transitive meaning. In the Northern and Central Bushman languages and in *Nama* its chief function is to give the verb a causative significance; it is hardly ever used as a means of forming the plural. In all the languages, however, many words also occur in a permanently reduplicated form, where no apparent significance can be attached to the reduplication, i.e. it has become passive.

(3) Composition—the uniting into a single word of two or more radical elements—is another frequent mechanism. Its most usual form of occurrence is verb + verb, the second verbal root modifying the meaning of the first in some way, generally so as to indicate some sort of direction. Thus in */Xam* the two roots */kau*, to cut, and */hiŋ*, to go out, can be combined to form the new word */kau/hi(ŋ)*, to cut out, while in Nama we find similarly *!guŋ*, to stride, and *bee*, to move away, combined into *!guŋbee*, to go away; *uri*, to spring, and *ǂga*, to go home, combined into *uriǂga*, to leap into; and so on.

(*b*) Another characteristic feature of the Khoisan languages lies in the extensive use of grammatical words or auxiliary particles as a grammatical mechanism. These particles are most generally used to modify the significance of verbal roots, and two classes may be distinguished, according to their mode of occurrence and function.

(1) The verbal root is as a rule unaltered, save when such concepts as duration, mood, reciprocation are to be expressed. In such cases, as already indicated, suffixes are added to the radical element. Tense, however, is most frequently indicated by particles preceding the verbal root. These particles can never be used alone; they always occur before a verbal root, and their function always is to indicate tense. Thus in *Auen* the root of the verb remains unchanged throughout, and when used alone without any qualifying particles denotes the present or indefinite time. Other tenses are formed by the use of auxiliary particles preceding the verbal root, e.g. *ko*, *ku* (past tense), *ka* (future), *re*, *ore* (continuous action), etc. Similarly in */Xam* we have *haa* (past tense), */ne* (in narrative), *se*, *ka* (future), while in

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Nama there are *ta* (present time), *go* (recent time), *ni* (future), *gje* (perfect), etc.

(2) The second class consists of what may be termed *post-positions*, i.e. they invariably follow the word whose meaning they qualify. Their main function is to indicate direction. Thus in */Khũ* the particle *daŋ*, when it follows a verb, means "under"; */hare*, between; */a*, in front of; while in *Naron* we have */oo*, among, inside, *k'e*, on, upon, etc.

The number of these particles is extremely great, and their functions manifold. As a mechanism they are extensively used, and much of the difficulty in translating the Khoisan languages lies in the very abundance of them. It should be noted that they differ from prefixes or suffixes in that they do not immediately precede or follow the radical element whose meaning they qualify, but may be separated from it by the intervention of other words.

(*c*) Word order as a mechanism is more marked in some of the languages than in others. In the Southern and Northern Bushman Groups, and to some extent in *Hie*, word order is of great importance in determining meaning, as there is here no formal distinction between e.g. substantives and verbs, or between cases. In *Naron* and *Nama*, on the other hand, where such distinctions do occur, the order of words is not so significant.

There are two features perhaps calling for special mention in this connection. These are (1) the distinction between junction and nexus, and (2) the expression of the genitive or possessive relationship. The significance of word order in the first instance is best seen in */Khũ*, where, in junction, the attribute precedes the substantive, e.g. *gai gaoxa*, the good chief, while in nexus the order of words is reversed: *gaoxa gai*, the chief is good. The other languages usually add auxiliary particles to indicate nexus, but we may compare, in *Hie*, *//koo hũ*, the large tree, with *hũ e kwa //koo*, the tree is large.

In the genitive relationship the rule in all the languages is that the word denoting the possessor precedes the word denoting the object possessed. Generally a connecting particle is interpolated between the two words. In the Northern Bushman Group, however, there are no connecting particles, the relationship being indicated purely by apposition; hence, in */Khũ*, we have *gaoxa tʃu*, the chief's hut, but *tʃu gaoxa* would be "the hut's chief". In */Xam* also the connecting particle is omitted before certain kinds of substantive, so that we get simply *toi /ku*, ostrich's feather; cf. Nama, *//gũb /ons*,

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father's name. Here the importance of word order in determining meaning is clearly shown.

Syntax

Parts of Speech. There is no formal distinction between parts of speech in any of the Bushman languages save *Naron.* It is generally impossible to determine merely from the form of the word what part of speech it is, although it may be noted that clicks most often occur in substantives and verbs, and that pronouns, auxiliaries, and words in perpetual use rarely have them. It is chiefly from the position of a word in a sequence that we are able to distinguish its nature. Often the nature of the suffix, if there is one, enables us to some extent to determine whether a word is a substantive or a verb. Thus, in *!Khũ, igaŋma,* little tree, is recognizable as a substantive, because it has the diminutive suffix *-ma* used only with substantives; on the other hand, *s'aagwe,* to hear one another, is recognizable as a verb, because of the reciprocal verbal suffix *-gwe.* These distinctions, however, are due to secondary factors, and it is evident that from the form of the actual radical element no such distinctions of parts of speech can be made.

In *Naron* and the Hottentot languages there is the same lack of formal distinction between parts of speech. In these languages, however, substantives are nearly always recognizable by the fact that they have the sex-endings added to them. All substantives must have one or other of these endings, according to their gender, so that their nature can readily be recognized. In other parts of speech, however, it is not possible to distinguish between words save by their position in the sentence or by the presence of formal elements having a grammatical function peculiar to certain parts of speech.

Gender. Distinction of sex is formally recognized and expressed only in the Hottentot languages and in Naron, where there is a regular classification of all substantives into three grammatical sex-genders: masculine, feminine, and common. The gender is shown by the form of the suffix. In *Naron* the suffixes employed are *-ba* for the masc. sing. (shortened to *-b* in proper names), and *-sa* or *-se* (shortened to *-s* in proper names) for the fem. sing. There is no special suffix for the com. sing. Thus *kwe,* human being; *kweba,* man; *kwesa,* woman. In *Nama* the suffixes are *-b* for the masc. sing.; *-s* for the fem. sing.; and *-i* for the com. sing. Hence *khoii,* human-being; *khoib,* man; *khois,* woman. These suffixes in both languages change

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for the dual and plural. The forms they then assume will be noted under "Number".

In all the other Bushman languages there is no sex-gender of this kind. To distinguish sex, when necessary, the word for "man" or "woman" is used to qualify the primary substantive. In the Southern and Northern Bushman languages these qualifying words follow the substantive. Thus in */Xam*, *toi*, ostrich → *toi gwai*, cock ostrich; *toi /aiti*, hen ostrich; in */Khũ*, */kui*, ostrich → */kui //gɔ*, cock ostrich, and */kui di*, hen ostrich. In *Hie* they precede the substantive: *tʃo*, person → *kautʃo*, man, and *//gaitʃo*, woman. This mechanism is occasionally employed in *Nama* also where it is necessary to indicate sex in substantives having the common gender; e.g. */gwai*, child → *aore /gwai*, boy, and *tarare /gwai*, girl.

The Naron and Hottentot classification of substantives according to sex is, strictly speaking, found only in such cases where there is a natural distinction between the sexes, i.e. in the case of persons and animals. Other substantives, where no natural sex distinction is present, make use of the same suffixes, but here the classification is based on a different principle, which may be defined as that of quality. All substantives denoting objects which are strong, big, tall, or narrow take the masculine ending, while those denoting objects which are weak, small, low, or broad take the feminine ending. Thus in *Naron*, *hi* is any plant, but *hiba* (masc.) is a tree, and *hisa* (fem.) a low broad bush. Similarly in *Nama*, *gõab* (masc.) is a sword or big long knife, while *gõas* (fem.) is a pocket knife; */úib*, mountain, but */úis*, hillock, koppie. The same distinction between objects according to quality is found in */Xam*, although the mechanism for expressing it is different. Thus *toi gwai* may mean "big or strong ostrich" as well as "cock ostrich", and *toi /aiti* "weak or small ostrich, as well as "hen ostrich".

Number. In the Southern and Northern Bushman Groups and in *Hie* only two numbers are clearly recognized; in *Naron* and in the Hottentot Group, however, there is also a dual number. The distinction of number in all these languages applies almost entirely to substantives and pronouns only, and in a few cases to adjectives also; the verb as a rule remains unaltered in form, no matter what the number of the governing substantive may be.

In the method of forming plurals, */Xam* differs considerably from all the other Khoisan languages. Its plurals are formed chiefly by

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In all the other Khoisan languages (including the other members of the Southern Group) the bulk of the plurals are formed by adding a special suffix to the singular. The chief plural suffixes are: in *Auen*, *-si*, e.g. */num*, stone, */numsi*, stones; in */Khũ*, *-siŋ*, *-ŋ*, e.g. *gaoxa*, chief, *gaoxasiŋ*, chiefs; in *Hie*, *-re* or *-ra*, e.g. *kxam*, lion, *kxamre*, lions. In *Naron* and *Nama* the form of the suffix differs with the gender of the substantive. In *Naron* we have *-ʧi* or *-//kwa* (masc.; the latter is used only with men or personified animals); *-ʃi* (fem.), and *-ni* (common). Hence *kwe*, person → *kwe//kwa*, men, *kweʃi*, women, and *kwene*, people. In *Nama* the plural suffixes are: *-gu* (masc.), *-ti* (fem.), and *-n* (common), so that *khoii*, person → *khoigu*, men; *khoiti*, women; and *khoin*, people.

In all the Bushman languages the plural ending may be dropped with the numeral "two"; e.g. in */Khũ*, *gome*, ox → *gomesiŋ*, oxen, but *gome tsa*, two oxen. Only in *Naron* and in the Hottentot languages is a special dual ending added; in *Naron* this is *-ʧera-* (masc.), *-ʃera* (fem.), and *-khara* (common), e.g. *kwetʃera*, two men, *kweʃera*, two women, and *kwekhara*, two people; while in *Nama* it is *-kha* (masc.) and *-ra* (fem. and com.), e.g. *khoikha*, two men; *khoira*, two women; *khoira*, two people.

Person. All the Khoisan languages recognize three classes of persons, corresponding to the person speaking, the person spoken to, and the person or thing spoken of, which they express by means of personal pronouns both singular and plural (in *Naron* and Hottentot also dual). There is no verbal declension in any of these languages; the class of person is ascertainable only from the personal pronoun. The Southern and Northern Groups and *Hie* make no distinction in the form of the pronoun according to the sex of the person; the first and second personal pronouns, that is, may be either masculine or feminine, the third personal pronoun masculine, feminine, or neuter, the gender being determinable only by the context, not by the form of the pronoun. The only exception recorded to this rule is in *Auen*, where the personal pronouns have no forms for the

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masculine and feminine in the singular, but distinguish them in the plural, thus:

miki, mi, I	*e !ka*, we (masc.)	*ehe, e*, we (fem.)
aki, a, thou	*i !ka*, you (m.)	*iki, i*, you (f.)
hai, ha, he, she, it	*si !ka*, they (m.)	*sia, si*, they (f.)

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In *Naron*, on the other hand, there are really only four fundamental forms for pronouns, viz. *ti* for the first person singular, *si* or *ʃi* for the first person plural, *sa* for the second person, and *xa* for the third person. Features such as gender and number are denoted by the addition of special suffixes similar to those employed for the same purposes with substantives.

In *Nama*, again, it would seem that a fundamental distinction is made between persons present (i.e. speakers and hearers) and those not present and spoken of (third person), for in the former case the radical element is *sa* or *si*, person, number, and gender being distinguished by the use of special suffixes, while in the latter it is *//ēī*, which is treated just like a substantive, i.e. to it are added the regular substantival suffixes for gender and number.

In the Southern Group and in *Nama* there are two forms for the pronoun in the first person plural, one form including the person addressed with the speaker, the other excluding him. In */Xam*, e.g., the inclusive form of the pronoun is *i*, the exclusive form *si*; while in Nama, where we have the following forms,

Dual masc., *sakhum, sikhum*; fem. *sam, sim*; common, *sam, sim*
Plur. m., *sagye, sigye*; f., *sase, sise*; c., *sada, sida*

the forms beginning with *sa* are inclusive, those with *si* exclusive.

This distinction between inclusive and exclusive forms does not appear to exist at all in any of the Northern and Central Bushman languages.

Possession. The possessive relationship in all the Khoisan languages is indicated by the fact that the qualifying substantive (possessor) precedes the primary substantive (possessed). In the Southern Group the two are connected by one of the particles *ka, ga, ta*, according to the sound following; in the Northern Group there is no such possessive particle; in the Central Group it is *dhe* in *Hie*, but is more often omitted, and *di* in *Naron*, just as in *Nama*. In certain cases these particles may be omitted, usually when the possessive relationship applies to relatives or parts of the body. The following renderings for "the man's hut" in the different languages will illustrate the general uniformity in the mode of expressing this relationship:

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/Xam.	*gwai-ka //neiŋ* (but *gwai k'a*, the man's arm).
Auen.	*!kwa tʃ'u.*
!Khū	*!ku tʃ'u*
Hie	*kautʃo dʒu.*
Naron	*kwem-di /nuuʃa.*
Nama	*khoib-di omi* (but *khoib //gūb*, the man's father).

In each case the word for "man" precedes that for "hut"; in */Xam*, *Naron*, and *Nama* there is a connecting particle, but not in the other languages.

A few words may be added regarding the modifications undergone by the personal pronominal forms to indicate the genitive relationship. In the Southern and Northern Bushman Groups there is no special form for the possessive pronoun, which is treated just like the substantive, e.g. in */Xam*, *ŋ-ka //neiŋ*, my hut, but *ŋ oa*, my father, and *ŋ k'a*, my arm; while in *!Khū* we have *ha tʃu*, his hut. In *Hie*, however, there are special forms for the third personal pronouns: instead of *ehe*, he, she, it, we find *em*, his, her, its, and instead of *ere*, they, we have *thau eko*, their. In Naron the possessive pronouns for the first and second person singular are the radical forms for the personal pronouns, *ti* and *sa*, used as a rule without any ending. The possessive pronoun for the first person plural is either *sita* or *sita-di*, irrespective of gender; the second person plural would probably be formed with *-di*, although it hardly occurs, while the third person is treated in the same way as a substantive, always forming the genitive with the connecting particle *-di*. For example, *ti hooba*, my husband; *sa /kwa*, your child; *sita !nuu*, our country; *xam-di !nu*, his hut. In *Nama* there is sometimes no alteration of the pronominal form, save that in the first and second persons sing. the shortened forms *ti*, my, and *sa*, your, are used instead of *tita*, I, and *sats* or *sas*, you. Sometimes, however, a special possessive pronoun is used, formed by adding the personal suffixes to the particle *ā*; thus, *āta*, my; *āts*, your (masc.), *ās*, your (fem.), etc. There is no modification of the pronominal form to agree with the sex or number of the object possessed, except in certain cases where the first personal possessive pronoun is placed after the substantive it qualifies. As a rule the possessive pronoun precedes the primary substantive, sometimes in direct apposition, without the connecting particle, as in *sa haab*, your horse, sometimes, however, with it, as in the alternative form *sa-di haab*.

Junction. The relationship between substantive and adjective is generally expressed by pure apposition, but there are variant forms in the different languages. In */Xam* the rule is that the attribute

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follows the substantive it qualifies: */k'e /kwiija*, the clever man. Often, however, the attribute is preceded by the relative particles *aa* (sing.) or *ee* (plur.): */k'e aa /kwiija*, the clever man (lit. man who clever). Most attributes have the same form in sing. and plur., i.e. they undergo no modification for number; but attributes of size have separate forms in the plural: *//kho /kuiija*, the large bag, but *//kho//kho /kuii!kuiita*, large bags; */k'e //kxowa*, the tall man, but */kwitən //kxo//kxoka*, tall men.

In *Auen* the few adjectives follow the substantives they qualify, and are not declined: */nwi ʒee*, new moon; */nwi ɟesi*, full moon. So, too, in */Khū*, they generally follow it, as in */ganu dʒee*, new arm-ring, *tʃi /naa*, big thing; but sometimes they precede it, as in *gai gaoxa*, good chief. They undergo no modification in form for the plural: *gai gaoxasiŋ*, good chiefs.

In *Hie* the attribute invariably precedes the substantive, and remains unaltered in the plural: *//koo hii*, a large tree; *//koo hire*, large trees. In *Nama*, and apparently also in *Naron*, the attribute generally precedes the substantive, and in such cases undergoes no modifications in form: */kxuha khoib*, a rich man; *gei tarás*, a big woman; *gei khoigu*, big men. If, however, it is desired to emphasize the attribute, it may follow the substantive, and in such cases takes the corresponding endings for gender and number: *aob geib*, a big man; *khoigu geigu*, big men; *tarati geiti*, big women.

Tense. The notion of time in all the Khoisan languages is to a very large extent expressed mainly by means of special auxiliary particles, which generally precede the verbal root, except in *Naron* and *Nama*, where an inverted form is found, of which mention will be made below. In a few instances the verbal stem itself may be modified by the use of special suffixes to indicate tense, but such occurrences are rare.

In */Xam* the verbal stem as a rule remains unmodified. Suffixation is, however, occasionally found, the main temporal suffixes being *-i*, indicating continuous action, and *-a*, *-ja*, or *-wa* used to denote completed action. Generally tense is expressed by means of auxiliary particles preceding the verbal stem; thus */ku* expresses continuous or repeated action, */ne* is used as a narrative past, *se* and *ka* express futurity, *siŋ* completed action, *haa* the remote past, *oa* corresponds to our pluperfect, etc.

In *Auen* there are no suffixes for tense. The root of the verb always remains unchanged, and used alone signifies present or

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indefinite time. Other tenses are formed by verbal particles preceding the root, such as *ko*, *ku* (past tense), *ka* (future), *re*, *o*, *ti* (narrative), *a* (repetition of tense in preceding clause), *o* (present, or an unfinished action). In */Khũ* only one temporal suffix seems to occur, *-a*, which denotes habitual action with all tenses. Otherwise auxiliary particles are used which precede the verbal root: *o*, *ti* (present narrative), *go*, *gu* (past), *ga* (future).

E.g. (Auen) *mihi /nĩi*, I stay.
a o /goo, we are sitting.
ha ko uu kurikwa, he has gone to Kurikwas.
ha ka ts'a, he will sleep.
(!Khũ) *na ti u*, I go.
na go ũŋ, I saw.

In *Hei* there appears to be a clear distinction between completed and incompleted action, seen by the fact that in the former case the suffix *-aha* is always attached to the verb. Closer distinctions in tense are, as in the other languages, made by means of particles preceding the verb: *ka . . kwa* (past), *na* (future), *kwa* (narrative).

E.g. *tʃĩ kwa //gam*, I love;
tʃĩ na //gam, I shall love;
ka tʃĩ kwa //gam, I loved;
tʃĩ //gamaha, I have loved;
tʃĩ ka //gamaha, I had loved;
tʃĩ na //gamaha, I shall have loved.

Apart from this suffixing of *-aha* there is no alteration of the verbal root for tense.

In *Naron*, similarly, verbal roots do not alter for tense, which is expressed by placing auxiliary particles before or after the verbal root. Thus *tira ma*, I give; *tira ko ma*, I have given; *tira ka ma*, I shall be giving; *ma ra ko*, I am giving; *ma ra ka*, I shall be giving. The inversion of word order found in the last two examples is an alternative form, which can be employed with all the tenses; in such cases only the ending of the pronoun is used, not the full form, and the verbal root stands at the head of the sentence. This usage is not found in any of the other Bushman languages, but also occurs in Hottentot.

In *Nama* the employment of suffixes to denote habitual or continuous action is well marked, but it should be noted that the suffixes are attached not to the verbal stem, but to the auxiliary particles; e.g. *-ro* is used for the imperfect: *tita goro mũ*, I used to see; and *-re* for the perfect and pluperfect: *tita gjere ṃũ hã ĩ*, I had the habit of seeing. The following is a list of the more important particles:

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ta (present time): *sats ta mũ*, you see. After a vowel, *ta* → *ra*: *tita ra mũ*, I see.

go (recent time): *tita go mũ*, I have seen. The order of words is sometimes reversed, as in Naron, the verb being placed first in the sentence: *mũ ta go*, I have seen.

gje, *gjegje* (perfect): *tita gje mũ*, or *mũ ta gje*, I saw.

ni (future): *tita ni mũ*, or *mũ ta ni*, I shall see.

hã ĩ, when placed after the perfect form of the verb, forms the pluperfect: *tita gje mũ hã ĩ*, I had seen: when placed after the future, it forms the future perfect: *tita ni mũ hã ĩ*, I shall have seen.

In addition to these auxiliary particles there are in all the languages adverbs which have a temporal significance, and which are roughly equivalent to our "soon", "later", "yesterday", "to-day", etc. There do not appear to be any formative elements present in these words. Their occurrence should, however, be noted, as indicating that temporal concepts may find expression in other ways than by the use of special particles or suffixes; but these words belong to the vocabulary rather than to the grammar. The idea of time is implicit in their meaning, and is not indicated by any formal process.

Nexus. (*a*) *Copula.*—

In */Xam*, as has been shown, the attribute in junction generally follows directly upon the substantive, with no connecting particle. In copula the order of words is the same, but there is as a rule a connecting word, which may be either the particle *a* or *e* ("verb to be") or one of the verbal auxiliaries of tense; e.g. *hi /ku /hoakən*, they are black; *ha xukən siŋ /hoaka*, his face was black. In the present tense, however, there may frequently be no connecting particle at all: *si kx'ao*, we are cold; *h̃ akən*, they are handsome. Where the predicate is a substantive there is always a connecting particle: *//kxaŋ e !kwi*, the lion is a person.

In *!Khũ*, and apparently also in *Auen*, the predicative attribute always follows the substantive: cf. *gai gaoxa*, the good chief, with *gaoxa gai*, the chief is good. Where the predicate is an adjective there is no connecting particle at all, but where it is a substantive there is a special connecting word, *ua*; e.g. *na ua gaoxa*, I am a chief; *gaoxa ua baa*, the chief is a father.

In *Hie*, when an adjective is used predicatively, the primary substantive is connected to it by means of the personal pronoun and the auxiliary of tense; cf. *//koo hii*, a large tree, but *hii e kwã //koo*; *dzunje abare*, black dogs, but *abare ere kwa dzunje*, the dogs are black.

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That the connecting words may not always be present is seen from the following examples, but it will be noticed that the attribute always follows the primary substantive:

kxainje njaa, a cold wind; but *njaa kxainje*, the wind is cold.

haie dom, a swollen throat; but *tʃi dom haie*, my throat is swollen.

Where the predicate is a substantive, the connecting words are invariably present: */garo e kwa ǂkam*, the ostrich is king.

In *Nama* the predicative adjective is unaltered in form, but is always preceded by the verbal auxiliaries of tense; e.g. *gei khoib* or *khoib geib*, a big man, but *khoib gje a gei*, the man is big. The particle *a* here seems to correspond with that in */Xam*. Where the predicate is a substantive, it is regarded as an object, and accordingly takes the corresponding case-ending *-a*; e.g. *naab gje gao-aoba*, this is the chief; *nees gje ti haasa*, this is my mare (cf. *gao-aob*, chief; and *haas*, mare).

(*b*) *Predication of Action to Substantive.*

In */Xam* the predicate always follows the substantive and undergoes no modification in form to correspond with the number or person of the subject (i.e. there is no verbal conjugation). As a rule the verbal auxiliaries of tense intervene, but in connected narrative these may be omitted; e.g. */kxwaŋ /ku-g /ne kwi*, the child said; *haŋ ha /kutən*, he formerly sang; but cf. also, */kxwaŋ kwi*, the child said; *kaŋ tum*, I listen; */kaukakən /kweī*, the children jumped for joy.

In */Khū* also the verb is always unaltered in form and the order of words is the same as that in */Xam*. The personal pronouns have no special forms when used subjectively, though in the first person sing. the form *na* is generally used in preference to *mi*. The auxiliaries of tense may be used when necessary, but are often omitted, especially in connected discourse; e.g. *ha ti siŋ* or *ha siŋ*, he sees; *na go siŋ* or *na siŋ*, I had seen; *gaoxa go guu*, the chief took; *gaoxasiŋ go guu*, the chiefs took.

In *Hie* the same principle applies: there is no verbal conjugation, and the order of words is also subject + auxiliaries + main verb. Where, however, the subject is an animate object it often happens that the corresponding personal pronoun is added after the auxiliaries, and before the main verb; e.g. *tʃo ka ebe kwa //gam*, the man loved. The pronoun may, however, be omitted and only the verbal form expressed: *tʃo ka kawa //gam*. Where the subject is an inanimate object, this use of the personal pronoun is never found.

In *Nama* also there is no verbal conjugation. Two usages, however,

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are found with regard to the order of words. In the one, the subject, as in the Bushman languages, precedes the main verb; e.g. *tita ra mũ*, I see; *//ẽigu ra mũ*, they see. Sometimes, however, the main verb is placed at the beginning of the sentence. In such cases only the shortened form of the pronoun is used. It has already been mentioned that the radical elements of the personal pronouns are only three in number (*ti* for the first person sing.; *sa* and *si* for the second person sing., dual, and plur., and for the first person dual and plur.; and *//ẽi* for the third person), and that the distinctions according to sex and number are made by means of the regular personal suffixes added to these radicals. When the verb is placed at the beginning of the sentence, the radical elements are dropped from the pronominal forms, and only the personal suffixes are used to denote person as well as sex and number; e.g. *mũ ta ra*, I see; *mũ da ra*, we (com. gender) see. If the suffix consists of consonants only or of one vowel only, it is usually attached to the verbal root; e.g. *mũts ta*, you (fem. sing.) see; *mũs ta*, she sees; *mũn ta*, they (com. gender) see. Hence we can say either *//ẽib go mũ* or *mũb go*, he saw. A similar construction is found in *Naron*, but nowhere else in the Bushman languages.

Apart from this special construction the relation of Subject to Predicate is in *Nama* expressed in exactly the same way as in the Bushman languages.

Case. The consideration of case has been left over till now, because, as will be seen, the recognition of most case distinctions depends upon the relation between substantive and verb. What is usually termed the "genitive" case is a category of a different kind, and depends primarily upon the relation between two substantives. Generally speaking, it may be said that none of the Bushman languages has a special form for the objective case, save in a few personal pronouns, chiefly first person sing., but all except *Naron* have a second emphatic nominative. In the Southern Group this is found with pronouns and substantives of all kinds, and is usually expressed by means of the suffix *-kən*, *gən*, or *tən*. In the Northern Group and in *Hie* it occurs chiefly in the personal pronouns, which have a longer form in such cases; e.g. in the Auen pronouns, of the forms *mihi*, *mi* (first sing.), *ahi*, *a* (second sing.), *hai*, *ha* (third sing.), the longer forms are the emphatic nominative, the shorter either nominative or accusative. This emphatic nominative is apparently not found in *Nama*, which, on the other hand, has a special form for

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the accusative, thus showing its position as a language not entirely Bushman.

In the Southern and Northern Bushman Groups there is no formal recognition of the accusative (objective) case save by rule of position: the object always follows, the subject always precedes, the main verb. The order of words in these languages is almost invariably Subject, Predicate, Object. In *Hie* there is also no special form for the objective case, and the object can usually only be determined by rule of position, which is the same as in the two preceding groups. In *Naron*, on the other hand, there is no special sequence of words, and consequently it is by no means easy to distinguish between Subject and Object, as they are not formally discriminated in any way. The Object often stands first in the sentence, and the words seem tossed together in haphazard fashion. It is only by the context of situation that the sentence can be correctly interpreted.

In *Nama* there is a distinctive objective case, formed by adding the suffix *-a* to the nominative form of the substantive; thus *khoib*, man, becomes *khoiba* in the objective: *mũ ta go khoiba*, I saw the man. Here, of course, the order of words is not so significant, as the object can always be recognized by the termination; hence we may find *khoiba ta go mũ* as an alternative form. The personal pronouns apparently take the same case ending. It may be noted that in the copula if the predicate is a substantive it also takes the objective case ending: *neeb gje khoiba*, this is the man. If the substantive which is the object of a sentence is qualified by an attribute, only the latter has the case ending; e.g. *khoib geiba ta go mũ* or *mũ ta go khoib geiba*, I saw the big man. In this recognition of a distinct objective case *Nama* differs decidedly from all the Bushman languages, including *Naron*, with which in other respects it has so many points of close resemblance.

In connection with the objective case may be mentioned briefly the *passive voice*, which has a reversive function and makes the grammatical object the most important element in the sentence. In the Southern and Northern Bushman Groups there is no real passive; in the Central Group, on the other hand, it can be formed by adding the suffix *-ee*, *-e* or *-he* to the active root; thus in *Hie*, *tʃi kwa ||gam*, I love, but *tʃi kwa ||gamee*, I am loved; while in *Naron*, *tira xau*, I cut, but *tira xaue*, I am cut. So, too, in *Nama* the ending *-he* attached to the active root makes it passive: *tita ra mũhe*, I am seen, etc.

There is no " dative case ", but in most of the languages we find

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an " applicative " form of the verb which has an equivalent significance. In */Xam* this is formed by the addition of the suffix *-a* to the verbal root; in */Khũ* by means of the verbal suffix *-/a*; and in *Nama* by the use of the suffix *-ba*, e.g. *//aa*, to wash, *//aaba*, to wash for somebody. In sentences the " dative " may also be indicated by order of words, the general rule being that the indirect object precedes the direct object; e.g. in */Khũ, naa mi //ga*, give me a knife. The English rendering is a literal translation of the Bushman sentence.

The vocative case is formally expressed in all the Khoisan languages except *Hie*, a special suffix being added to the substantival root. In */Xam* the suffix is *-we*, e.g. *ibowe*, O father! */kaukənwe*, O children!; in */Khũ* it is *doa*, e.g. *tsau-(n)doa*, O woman!; and in *Naron* it is *dʒɛ*, e.g. *arugu-dʒɛ*, O dog! In *Nama* the vocative is expressed by means of special suffixes in the sing., and in the dual and plural by the alteration of the vowel in the suffixed gender ending; e.g. *khoib*, man; *khoitse*, O man! *khois*, woman; *khoise*, O woman! But *khoikha*, two men, becomes *khoikho* in the vocative; and *khoira*, two women, becomes *khoiro*; etc.

Word Order. Enough has already been adduced to show that the importance of word order differs in the various languages. In the Southern and Northern Groups the sequence of words in the sentence is fairly straightforward: the Subject precedes and the Object succeeds the Predicate. Where there are two objects the indirect generally comes before the direct. Attributes stand close to the substantives they qualify: in most cases they follow it in the Southern Group, while in the Northern Group they generally precede it. In *Hie* the order of words is not so rigid, and the object occasionally precedes the predicate. In *Naron* there is very little adherence to any fixed order: the whole sentence may be inverted, and combinations such as Object, Predicate, Subject, or Predicate, Subject, Object, or again Object, Subject, Predicate frequently occur, although the direct sequence of Subject, Predicate, Object is not impossible. In *Nama* also there is no rigid order of words, but this is compensated for by the fact that there is a special ending for the object, whereas in *Naron* the distinction between subject and object is often difficult to determine.

In all the languages of the Northern Group and in *Naron* the omission of the subject is frequent and confusing at times. If no subject at all is given, remarks Miss Bleek, the first person may be presupposed. " Saw a buck " may usually be translated " I saw a

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B H 193 buck". In connected narrative the subject is usually mentioned only once, and then not repeated; a second subject is repeated, but sentences or clauses without a subject refer back to the first subject, often long after it is last mentioned.

In the Southern languages, the sentences are generally fairly long and linked together by means of various conjunctions, while every verb has its subject expressed by means of a substantive or a pronoun. In *Nama* and to a lesser extent in *Hie* the same principle applies. In the Northern Bushman languages, and perhaps also in *Naron*, as far as one can judge, the sentences are usually short and strung together without conjunctions.

Note on Vocabulary

B H 192 The vocabularies of the Khoisan languages are necessarily very restricted along certain lines. Terms for abstract ideas are rare, and terms are of course lacking to indicate the many things not connected with the mode of life of the people. But in terms dealing with veld lore, wild animals, and birds, trees, herbs, and roots, the chase and all the wealth of description which that entails, the languages are remarkably rich.

A comparison of the vocabularies of the different languages shows that they have many words in common, and that even *Nama* shares a very large number of roots with one or other of the Bushman languages. Its greatest resemblances are with *Naron* and *Hie*, but many of its words occur in other Bushman languages also, sometimes in one, sometimes in another, even in the language spoken by the Lake Chrissie Bushmen of the Eastern Transvaal. There are, of course, many words in *Nama* which cannot be found in any of the other languages, but in the same way there are words in */Khũ* or */Xam* which are peculiar to these languages. Frequently synonyms are found in *Nama* of which one word is also present in the Bushman languages, while another is not. If the languages are arranged according to similarity of roots, the Central Group shows most affinity with *Nama*, the Northern Group has less resemblance and the Southern Group still less. There is, however, no sharp line of distinction. The languages of the Kakia *Masarwa* and of the *//nu//en*, both of which belong to the Southern Group, have more in common with the Northern Group than has */Xam*, and *Hie* is a veritable link between the Northern Group and *Naron*, which again is a step nearer *Nama*.

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